

54  
The Hearts Ingagement: *on the*  
A *Covenant.*

S E R M O N  
P R E A C H E D A T

St. *Margarets Westminster*, at  
the publique entering into the  
C O V E N A N T,

By

1. *Some of the Nobilitie, Knighthood, and Gentry.*
2. *Divers Colonels, Officers, and Souldiers.*
3. *Those of the Scottish Nation about the Citie.*
4. *Many reverend Divines here residing.*

Septem. 29. Anno 1643.

By THOMAS COLEMAN, Pastour of *Blyton* in  
the County of *Lincolne*, and (being thence driven by  
the Cavaliers) now Preacher at *St. Peters*  
Cornhill, L O N D O N.

Both preached, and published according to the severall  
Orders of the Honourable House of Commons.

N E H E M. IO. 28, 29.

*And the rest of the people, the Priests, and Levites, the Porters, the Singers, the Ne-  
thimins, and all they that had separated themselves from the people of the Lands,  
unto the Law of God, their wives, their sonnes, and their daughters, every one  
having knowledge, and having understanding,*

*They clave to their brethren, their Nobles, and entred into a curse and into an Oath  
to walke in Gods Law, which was given by Moses the servant of God, and to  
observe and doe all the Commandements of the Lord our Lord, and his Judge-  
ments, and his Statutes.*

*London*, Printed for Christopher Meredith, at the Crane  
in *Pauls Church-yard*. 1643.



*Die Sab. ult. Sept. 1643.*

**I**T is this day Ordered by the Commons  
House of Parliament, That Colonell  
*Long* doe give thanks to Master *Coleman*,  
for the great paines he tooke in a Sermon  
at *S<sup>c</sup>. Margarets Church in Westminster*,  
upon the taking of the *Covenant*. And that  
Master *Coleman* be desired to Print his  
Sermon:and is to have the same priviledge  
as other Ministers have had: That none  
shall Print, or re-print his Sermon, but  
such as he shall authorise thereunto.

*H. Elfyng, Cler. Parl. D. Com.*

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**I** Authorise *Christopher Meredith* or his Assignes to  
print my Sermon above-named, and no man else.

THOMAS COLEMAN.

This is entred according to Order.  
*Henry Walley.*





To the Honorable Gentry of all sorts,  
the Colonels, Officers, and Souldiers,  
to our Deare Brethren of the *Scotish*  
Nation, and the reverend Mini-  
stery of Gods Word,

That entred into a Solemne League and  
Covenant with God, at *St. Margarets*  
Westminster, *Septem. 29. 1643.*



*Vpon the motion of some of you, and  
the order of the Honourable House,  
I preached this Sermon; Vpon the  
request of divers, and a like order,  
I published it: my ayme is the same,  
as then, so now, that you would goe  
in the might of this your oath, and in  
the observance of it at all times. An  
oath, if vain, makes the Land to mourne; An oath, if weigh-  
tie, makes it to rejoyce. This is a new thing, and not done  
in our Land before; and I hope will have a new effect, not  
seene by our people before. You rejoyced in the oath at the  
taking; you shall rejoyce in the rest, and peace that will fol-  
low. For a further light, I have added a word or two in  
the*

the third Head of the last part, Satisfactory; which time then permitted not; and it is but a word. The day when this Covenant was subscribed, was a day of contentment and joy. The Honourable Gentry accompted it their freedom to be bound to God; The brave men of warre accompted it their courage to be pressed for this Service; Our Brethren of Scotland esteemed it a happinesse, and a further act of Pacification; Our reverend Divines deserve not to be last, either in praise, or performance. The worke that day prospered in our hands. You desired a Sermon out of Pietie, that the dutie of that day might be sanctified with the word, and prayer. The time for the preparing was so short, there could not be seene much of man. If the worke in the delivery was usefull, I hope, there appeared much of God: and then it is your dutie to give him the glory, as to doe you good was the hearty aime of

October 4.

1643.

Your very faithfull friend  
and servant in the Gospel,

THOMAS COLEMAN.



A  
 SERMON PREACHED  
 AT THE TAKING OF  
 THE COVENANT:

*September 39. 1643.*

IEREM. 30. 21. The last clause.

*For who is this, that engaged his heart to approach  
 unto me, saith the Lord?*

**T**WO things in this clause cause some obscuritie: First, the uncertaintie of the subject: Secondly, the ambiguitie of one phrase.

First, the uncertaintie of the subject, or person, of whom the Prophet speaks here; whether of Christ by way of prophesie, or of some particular person, by way of story, or indefinitely of every one, by way of dutie.

Secondly, the ambiguity of that phrase, *Engaged*; <sup>a</sup> *Kimchi* by which according to the variety of its significations, is <sup>b</sup> *Hierom.* or may be variously rendred: <sup>a</sup> He adorned his heart, <sup>b</sup> he applied his heart, <sup>c</sup> he directed his heart, <sup>d</sup> *Rab. Maur.* *He engaged his heart.* <sup>c</sup> *Geneva.* <sup>d</sup> *Last transl.*

B

Here-

Hereupon the sense becomes various:

First, Who as he, *viz.* Christ, hath applied his heart? Can there be found a parallel to Christ in the World, that hath so given himselfe up to God? made him, and his wayes, his meat, and drinke; yea more then his appointed food?

Secondly, Who hath fitted, adorned his heart? Is there any, that can adorne and prepare himselfe to approach unto God without God?

Thirdly, to omit others of like nature: It may be true, that it is chiefly spoken of Christ; the titles in the beginning of the verse look this way; His noble one, His ruler: but seeing Christ is the head of the body, and one with his body, it may secondarily, and by way of communication be also affirmed of his members; and to them we extend it.

The clause therefore seemes dependent, and as it is applied to man, hath reference to that which is an act of God, and seemes to be a reason thereof. I will cause him, saith God, to draw nigh, and he then shall approach; *For who is, that hath engaged his heart?* The force of which inference may look two wayes.

First, shewing the impossibilitie in man to beginne the action; I will cause him to draw nigh; *For who is this, that hath engaged his heart?* Where is the man, that can direct his heart, approach to me of himselfe, by his owne power? not any, not one; without me you can doe nothing.

Secondly, approving the endeavour to continue; I will cause him to draw neere, that he may approach, and stay with me; He doth his best, according to his strength; *He engageth his heart*, I will helpe on with the worke; *For who is this?* Oh this is an excellent one; There are not many so; that any, that this is so,

is beyond expectation, worthy of commendation ; What a one is this? Who is it that hath engaged, tied, bound his heart from starting aside like a broken bow, to approach to, and to continue with me, saith the Lord?

In the words (to proceed methodically, and clearly) I offer the summe of my thoughts to be considered under foure generall heads, or parts.

1. The opening of the Phrases.
2. The propounding of the point.
3. The viewing of the dutie.
4. The encouragement to the practice.

In and through these we shall walke, as travellers, who speed their pace in those fields which yeeld no novelties, no fruit, no delight ; but where they meet with varieties to delight the senses, fruitfull places, greene pastures to refresh themselves and beasts, they rest themselves and baite : so in some of these we shall onely take and offer a taste, on other insift, as God shall direct ; wherein an ingagement of the attentions in the handling to me, may through Gods mercy beget an engagement of the heart in the applying to God. Of them in order.

*The first generall part.*

SECT. I.

*The opening of the Phrases.*

**F**OR the fuller understanding of the Prophets drift, three words or phrases in this short sentence are a little to be cleared, for it containeth three parts. **First**, an action of piety. **Secondly**, the object of this action. **Thirdly**, the inquirie into both ; and each of these is expressed in so many severall particles.

First, the action of piety, *Ingaging the heart*; the heart may prove loose and wandering without an ingagement. The ingagement may be hypocritically, and sinister, if it be not of the heart; but the one implying stabilitie, the other sinceritie, both together compleat it as an action of piety.

Secondly, the object of this action, *to approach unto [me.]* Sin may be the object pursued, and God may be beheld at a distance: In this, we do not approach, in that, we approach not to God; but either is needfull: God abhors those that approach to sinne; He findes not those, that look to him at their distance: except then thou approach, and approach unto God, thy endeavour is either cold, or cursed.

Thirdly, the inquirie into both, *Who is this?* into the act of ingagement, because it is not usuall, into the part ingaged, because it is subtill; and what we feldome see, or groundedly suspect, we have cause to enquire after.

1. Of the first. *Engage the heart.*

This ingagement of the heart, is a degree of the hearts motion towards any object, good, and bad; for it was an ingagement though a bad one, when more then fortie men bound themselves with an oath from eating, and drinking, till they had killed *Paul*. To this degree of ingagement we ascend by these steps, and the heart of man perfects a motion towards God, and good things, thus gradually.

1. By an inclination or hankering, a propensitie in the minde to this, or that: This naturally is evill, and to evill, he that followes his inclination goes wrong, the whole frame of a mans disposition being continually ill disposed: It is called in Scripture, the speech, or saying of the heart, and used indifferently both of good,

good, and bad, yet with a notable marke of diversitie in the Originall, though translations minde it not. Eight times in the old Testament is this phrase [said in his heart] used. Foure times by the wicked, and as oft by the righteous, but constantly when soever a wicked man useth it, (as *Dauids* foole, *Psal.* 14. 1. *Esan*, *Haman*, *Satan*) it is In his heart; When a good man (as *Hannab*, *David*,) it is To his heart; & teacheth,

בלבו  
אל לבו

First, That the heart and courses of a wicked man, are subject to his inclinations, they dictate to him, they command, and he obeyes.

Secondly, But the inclinations of a good man are subject to him, he dictates to them, commands them as things subdued, and fit to be kept under.

Both these different inclinations, different (I say) in respect of subject, and object, are strengthned with nothing more, then the often reiteration of futable acts, an evill inclination with evill acts, a good with good.

First, *Sin* gathereth strength by frequency of committing, and at last becomes as naturall as meat or sleepe: By following vanitie, they became vain, saith *Jeremy*, *Chap.* 2. 5.

Secondly, A good inclination is furthered by good actions, frequency in performance turnes to a habit; Therfore the Jews to habituate their heart to mourning, doe alwayes for the space of three dayes before the memoriall of the Temples desolation, in their publique meetings read Chapters of mourning, for (say they) three acts make a habit; and hereupon it was, that *Israel* above and before other nations became a blessed people, blessings being even naturalized unto them by the holinesse of the three Patri-

arches, *Abraham*, *Isaac*, and *Jacob*, immediately succeeding each the other.

2. By a desire, which is an inclination augmented, and actuated, carrying on the party to the thing desired, grounded on, or enclined by some externall inforcements. This was in *Paul*, who by that relation to, and interest that he had in the *Thessalonians*, endeavoured abundantly with much desire to see their face, which put him to the assay once, and again, as himself speaks, *1 Thess. 2. 17, 18.*

3. A purpose, a determination to effect, to accomplish his desire: I have purposed, saith *David*, that my mouth shall not transgresse; which purposing before it be taken up, should be well grounded, and when taken up, not lightly altered. For see, how a change in such a purpose put the Apostle to a serious apology, *2 Cor. 1. 16.* He was minded to have visited them, he did not; He foresaw they might, they would taxe him of lightnesse, as either not minding, or not being master of his own determinations, and so consequently his ministry, and therein the Gospell might be blemished. The feare of which stroke his heart, the prevention of which moved his spirit, that both they might be satisfied, and himselfe remaine without blame.

4. A resolve, a purpose settled; *Daniel* was fully resolved, he had laid this charge upon his heart, that he would not defile himselfe with the Kings meat, *Dan. 1. 8.*

5. A tye or obligation, whereby the heart, otherwise shifitie, is bound to the worke intended, sometime by a single promise, sometime by an oath or vow, and sometime more publicquely by a solemne Covenant.

And

And this last, and highest degree is that which the Prophet speaks, at least in this sense I take it. This is that ingagement of soule, whereby a man prevents his starting aside, and this is that first phrase that was to be opened.

2. Of the second. *To approach unto me.*

This is the object, and this approachment is three-fold. 1. In his inward: 2. In his outward man. 3. In both.

First, In his inward man, in heart, by drawing close to God, injoying a sensible, and blessed communion with him, which is comfortable in such a degree, that where it is felt, it needs no bidding to make an ingagement.

Secondly, In his outward man, in his person approaching to God in the practise of all duties commanded; God in his ordinances is powerfully present, man in their use stands within this presence.

Thirdly, In both, in all his abilities approaching to him in managing his holy cause, and therefore holy, because his. God walkes in the midst of his peoples armies; When thy sonnes, ô Sion, are armed against thy sonnes ô Greece, the Lord God is seene over them. These are those approachings of the Saints to their God. The first is their happinesse, the second their dutie, the third their honour. It is a happy thing to injoy Gods comforts in soule, it is our injoynd dutie to obey him in his wayes, and it is an honour to be found standing for the way of righteousness.

Zech. 9. 13.

3. Of the third. The inquiry, *Who is this?*

Scripture questions are of severall uses, hold forth severall senses, here it seemes to be an approbation of the action spoken of. Who is this? What one is this? that so carefully ingageth his heart. This is not ordinary

ordinary among men, nor of an ordinary degree in man, few move, fewer ingage themselves to move towards God. This approbation hath,

First, Its foundation in a dutie, I approve this ingaging, and the man because he ingageth.

Secondly, Its direction from the subject, *Heart*. The ingagement of the outward man may have wrong principles; That it may be right, let the heart, soule, inward parts, all that is within us be ingaged to blesse his holy name.

Thirdly, Its limitation from the object, to approach unto *me*; to ingage the heart to sin, to the creature, to vanitie, is neither commendable, nor approveable, but to close with God, to come to, stay with, and act for him, this is that which the Prophet, and God in the mouth of the Prophet here approves. And this brings us to

*The second generall part.*

SECT. 2.

*The Propounding of the Point, and that  
in these words.*

*Doctrine.*

**G**OD observes with the eye of approbation, such as ingage, and tye themselves to him, he looks with an approving eye upon this carefulnesse. For such an ingagement of soule is first needfull, secondly helpfull; needfull for the heart, helpfull to our graces.

The needfulnesse is evident. The heart is slow, and subtill, backward and deceitfull; except it be drawn with the cord of such an ingagement, it puts slowly forward; and when thus drawn, it will fall quickly

quickly off. Dayes of desolation beget resolves, times of terrour produce ingagements, which the heart ( the storme past ) will wilily, and wickedly seek to evade. *David* suspected this coufenage in himself, when he cryes out, Oh ! I have many good thoughts, but a naughtie heart, many holy purposes, but a deceitfull spirit. Thou hast cause as a Creatour, not to beleve the tender of my obedience, nor as a just God, the promise of submission, but I call to thy mercy to give assistance. Be surety for thy servant for good : for the performance of all good I promise, *Psal.* 119. 122. And *Hezekiah* in his sicknesse was not without feare of this deceitfulnesse. Oh Lord I am oppressed, undertake for me ; I shall never keepe my word, that word which my lips have spoken, and I have none dare passe his word for me. Doe thou O *Isa.* 38. 14. Lord undertake for me.

The helpfulnesse is undeniable, a heart from this ingagement may fetch renewed strength continually. This ingagement is a buckler of defence to arme us against Satans inticement, is armour of prooffe to withstand the worlds inducement, it makes us without feare, or failing stand upon our own ground, and renew our courage like the Eagle. *Iob* was probably sometimes seduced with such foolish perswasions, to courses not lesse foolish, but he yeelded not ; What helped him? even his ingagement: I have made a Covenant with my eyes; how then shal I look on a maid? *Chap.* 31. 1. Constancy in good is well-pleasing to God, If any draw backe, his soule hath no pleasure in them, *Heb.* 10. 38. Whatsoever then is needfull for it, or helpfull to it, he both prescribes, and approves. O let us ingage our hearts to this approachment, a dutie injoynd, a sacrifice accepted.

But there is one Scripture, that fully sheweth the point, and the truth of it in all particulars. Consider then, *Dent. 26. 17, 18.* Three things may seeme necessary herein to be noted. The act, the approbation, and the reason, and here we have them all.

First, The act, ingaging, or the persons, the ingagers of themselves. Thou hast avouched, set up God this day to be thy God, not onely in thy conscience by the act of faith, but even by thy mouth thou hast uttered this probably in some solempne league and Covenant. *האמרת* \* Thou hast made to say \*, so much the word imports.

Secondly, The approbation, and God answers thee accordingly, he hath avouched, set up thee to be his people, particularly to two priviledges.

First, To be his peculiar people, the people of his own proper possession, joyned so high, united so neer, that they are admitted to a participation of many heavenly priviledges; The actions of the one being communicated to the other; Mans prayer is called Gods, I will make them glad in the house of my prayer, *Isa. 56. 7.* Gods people called mans. *Moses* his people. *Moses* law. So in the law of God, and in his law, that is, the righteous mans law, *Psal. 1. 2.*

Secondly, To keepe his commands: This seemes rather to be a duty then a prerogative, yet a prerogative it is for a Christian to be holy, obedient, righteous. Both directly, and accidentally.

First, Directly, the Scripture teacheth so. The fruit of a Christians being made free from sin is, unto holinesse, *Rom. 6. 22.* If you will feare the Lord, and serve him, (These are *Samuels* words to the people) and not rebell: What then? what shall we have? Then shall you and your King continue to follow the Lord,

*I Sam.*

1 Sam. 12. 14. *Salomon* setting down the recompence of a righteous person, faith, his reward shall be double in himselfe, and in his posteritie; in himselfe, he shall walke on in his integritie, in his posteritie, they shall be blessed after him, *Prov.* 20. 7.

Secondly, Accidentally. Holinesse is a priviledge, as well as a dutie, it is a reward, a benefit to him that walkes therein. It may, and oft doth daunt their persecutours, that otherwise would have taken away their lives. The Heathens observe, that the majesticke presence of a Prince hath dashed the boldnesse, and so prevented the execution of some villanous attempt by a base traitour against their persons: and Christians know, that the power of holinesse is able to dazzle the proudest spirits. *Herod* (saith the Text) feared *Iohn*, and so a long while did him no hurt. And the Emperour *Adrian* ceased his persecution against the Christians of his time, when he understood of their holinesse of life: So true is it both wayes, that the punishment of sin, is sin, and the reward of the command, is the command.

Both these priviledges are again repeated, and further evidenced in the following verse. Thou art his peculiar people, therefore will he make thee high above all nations, in praise, name, and honour, of more esteeme then any: and, Thou keepest his commandments, and so he advanceth thee to be a holy people unto the Lord thy God. All this evidenceth Gods approbation of an ingaging heart.

The reason and ground of Gods approving this act, they are two.

First, Because the matter, or duties, to which by this bond the heart is tyed, are such, as God directly observes with an approving eye. The particulars are

three here specified, and all else where expressly subjected to this eye of God.

First, Thou obligeſt thy ſelfe to walke in his wayes, in the practiſe of all the duties of the ſecond Table; and upon ſuch as depart from evill, and doe good, upon ſuch righteous ones, the eyes of the Lord are faſtened, not his omniſcient eye, but his protecting, bleſſing eye, that eye, the ſeeing whereof is of the ſame temper with the open eare following, His eye is upon the righteous, and his eare open to their cry, that eye, which ſtands in oppoſition to his face, which is againſt the wicked, *Pſal. 34. 16, 17.*

Secondly, And to obſerve his ordinances and judgments, reverently to practiſe all the duties of the firſt Table to God, and to ſuch alſo God caſts his eye of reſpect. The eye of the Lord is upon thoſe that feare him, and that hope in his mercy, *Pſal. 33. 18.*

Thirdly, And to hearken to the means of both, to heare his voyce; When I counſell thee and inſtruct thee in the way that thou ſhouldeſt goe, mine eye is upon thee, both to keepe thee to it, and to bleſſe thee in it, *Pſal. 32. 8.*

Secondly, Becauſe this ingagement is a means to accompliſh his promiſe; Becauſe thou haſt avouched God, God hath avouched thee, and will doe as he hath ſaid, and againe, as he hath ſaid; the repetition whereof, ſeemes to argue contentfulneſſe in God, in that by this avouchment, a way was opened for the accompliſhment of his promiſe. God is well-pleaſed for his righteouſneſſe ſake, delights, when he can evidence himſelfe to be righteous and juſt, for the Law and words of his mouth, he will magnifie and make honorable in the faithfulnes of their accompliſhment. Mercy, the acts of mercy pleaſe him, *Mich. 7. 17.*  
God

God findes in a righteous man rest of spirit, because by him he sends downe a full influence of his favour upon the world. If the world knew, say some *Hebrew Doctors*, of what worth a righteous man were, they would hedge him about with Pearles, &c. His life is beneficiall to all, even in some sort to God himselfe: for by him mercy is shewen to the world: his death therefore is of great consequence; a greater affliction, then those Curses mentioned, *Deut. 28.* I will make thy plagues wonderfull; thy heavens shall be Brasse, they shall distill no dew, nor raine to water the earth; but I will doe a marvellous thing, a marvellous and strange; a good man, a wise man shall be taken away, and I can send no more blessings upon you; there remaines not a heart ingaged, to whom I delight to approach: Whiles such were, my eye was satisfied with seeing good, my heart with doing good; now the one is removed, the other stopped. *O* where is he that ingageth his heart to approach to his God? This is the second.

*The third generall part.*

SECT. 3.

*The examining of the dutie.*

**T**His ingagement being thus approved, and therefore to be entered on; let us a little examine the dutie, and minde two things.

First, what particulars doe ingage us, by what acts or thoughts doth the heart become ingaged: and secondly, what hinders this ingagement, and stops our entrance thereupon.

First, severall and many waies doth the heart become ingaged to God: no consideration can enter

our hearts, no occurrent happen in our lives, but it offers reasons enforcing this duty. We are engaged to God by our being, by our receiving, by our doing : minde either, and acknowledge thy selfe engaged.

I. First, our being, what we are engageth us.

First, that we are creatures, and so not forgotten in everlasting night of a not being : that we are men, and not beasts ; that we are Christians, and not heathens ; all are engagements.

Secondly, but our being thus, and thus ; men of gifts and parts ; placed in such Callings ; qualified with such endowments ; interessed in such priviledges ; These are engagements indeed.

2. Secondly, what we have.

First, every thing we have received bindes us ; all the acts of Gods providence over us ; all the effects of Gods goodnesse to us : Health, Food, Callings, Trades, Friends, Families, Clothes, the service of the Creatures ; Sunne, Raine, Fruits of the Earth : all, all these are bonds.

Secondly, but especially, our more peculiar favours, inward experience of his love, and fruition of soule-communion with him ; Oh who would not be engaged for this !

3. Thirdly, what we doe, even our owne actions become our obligations ; and that which comes from us, bindes us.

First, our feeling prayers : Who dare practise, what he prayes against ? a prayer against the power of sinne obliges to walke in the power of that prayer ; neither will any lightly omit ; what but late as an evill he hath confessed to God.

Secondly, but especially, ( which is our present worke ) our solemne and serious vowes, protestations,

ons, promises ; our Covenant in Baptisme, our particular Covenants entred into, upon the apprehension of some approaching Calamitie, upon a day of Humiliation, at a piercing Sermon, or soule-searching Prayer before a Sacrament, or the like : If we have spoken with our lips, we cannot goe backe, we are ingaged.

Secondly, as for such things that may hinder, we should both note and avoyd.

First, Ignorance : If thou knewest the gift of God, saith Christ to the *Samaritan* woman : want of praying comes from want of knowing. Have you received the Holy Ghost ? was *Pauls* question ; but the reply was, that could not be ; We have not so much as heard whether there be a Holy Ghost, or no. Have you ingaged your soules to God in a solemn League ? Let this be our *Quere*, and the Answer will be, We have not so much as heard, whether there be such a duty, or no : Ignorance hinders this bond.

Secondly, wretched prophanenesse, which slights, and sets at naught all duties ordinary, extraordinary ; such minde sinne, and the fulfilling thereof ; and binde themselves to mischief with cords of vanity : whilest in the meane time they are contented to sit loose from God.

Thirdly, wicked policie, both to avoyd the taking, and to evade the keeping ; scruples of Conscience shall be pretended, by such as know not what Conscience meane : Scripture shall be alleadged, by such as are little versed therein ; This sentence shall be thus explained ; this releasement shall be thus pretended : all is but seemingly to stop the mouth of Conscience, that saith, they must both make and pay vowes unto God. Yet the wilfully ignorant will neglect

neglect it; the wretchedly prophane will contemne it; the wickedly politicke will avoyd it; so the heart shall be left to its owne swing, open to all corruption that breakes in like a flood. For the prevention whereof, let us come on to

*The fourth generall part.*

SECT. 4.

*Incouragements to the practice.*

**T**He point thus propounded, and in severall particulars described; wherein, and whereby the soule may be ingaged: there is nothing remaining but the practice of it, and that is yours. Vp then and be doing; Disoblige your selves, and be no longer servants to the world, to sinne, to obey either in the lusts thereof; but be you bound to serve righteousness, and the God of righteousness; For his service is perfect freedome: In this incouragement to this work, that I might doe as much, as I can in this little time granted, and gained for preparation and delivery; I would advise, exhort, resolve, and so prevent irreverence, backwardnesse, and doubting; that neither the ignorant may prophane, nor the refractory contemne, nor the scrupulous question this holy Ordinance of God, as unholy, needlesse, ambiguous. Let this incouragement then be received in words.

1. Cautionary. 2. Hortatory. 3. Satisfactory.

1. *Cautionary.*

Let this great worke be done judiciously, cautiously, and as an Ordinance of God: Take we heed therefore: First, to the manner. Secondly, to the matter. Thirdly, to the consequence.

1. To

1. To the manner. See that it be done, first,  
Cheerfully: secondly, Religiously.

Cheerfully, and willingly, for so did the people of Israel in their covenanting with God: *2 Chron. 15 14, 15. They swore unto the Lord with a loud voyce, with shoutings, and Trumpets, and musicke, and they rejoyced because of the Oath, &c.* God loves a cheerfull giver, his heart is toward those that willingly offer themselves to the worke of the Lord. And here let me not conceale the mercy of the Lord to us in the worke now in hand; for why should not the Lord have the glory of all his favours? God hath directed our hearts to this dutie, cheered up our affections to this ingagement: Who almost sees not his hand in all this? This cheerfulness, and forwardness, I now call for; I did, I doe: I hope, I shall see.

First, I did see. Which of us (brethren) hath not his heart yet rejoycing, but even to thinke upon this worke, this last Monday in this place? Here was cheerefulness: Who was not glad to see it? Who was not encouraged to it? Here was a willing people freely offering themselves to be bound to the Lord. Here was rejoycing,

First, in the performance: the like duty was never seene in our dayes within this Land: It was, I am perswaded, the very birth-day of this Kingdome, borne anew to comfort and successe; our hearts were then so elevated, they are not settled yet.

Secondly, for the performance of such a duty, in such a manner, by such persons: You might here have seene the Honourable House of Commons unanimously with hearts and hands lifted up to the Heavens, swearing to the most high God. Here might you have seene our deare brethren the noble and

learned Commissioners of *Scotland* willingly coming into this Covenant of truth, as the representative of, and a pledge for the whole Kingdome. Here might you have seene the grave and reverend Assembly of Divines forwardly countenancing others, willingly submitting themselves to this bond of the Lord. What I then saw, and now rehearse, most of you can attest. Aske your Fathers, consult with the aged of our times, whether ever such a thing were done in their dayes, or in the dayes of their Fathers before them.

Secondly, I doe see, and beleieve the like now; I have ground to be perswaded, that you also come with alacritie to this service.

First, the order for the taking, honours you with this, that you were desirous of your selves, without compulsion, to take this upon; Blessed therefore be you of the Lord, and blessed be the Lord for you.

Secondly, the fulnesse of this present Assembly, cald only for this end, for this dutie.

Thirdly, the nature of your persons. Nobles, Knights, Gentlemen, submit themselves to the yoke of the Lord. Collonels, Captaines, Officers in the Army, Souldiers; even these also stand not off from, but close to, and for this worke in hand. Those of the *Scots* Nation within this Citie by their willingnesse doe give a check to that Cavill raised by some, who having nothing else to say, yet say this; Perhaps the Kingdome of *Scotland* will not take it. We can instance in none, none, that I know here. The Ministers of the Lord, that have refuged themselves to this little Sanctuary, both increase and honour the number of them that sweare, their owne Callings, and themselves. All these as they have forwardly offered:  
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so doubtlesse will earnestly repaire in their lot, the breaches made in the Lords house. Here is Cheerefulnesse.

Thirdly, I hope, I shall see, and heare the next Lords Day, or the next convenient time, all our people readily coming into this bond; that so both *English*, and *Scots*; Parliament, and Assembly; Nobilitie, and Citie may all rejoyce together.

Religiously: Godly workes must be done in a godly manner; That the act done for Gods glory may be sanctified with Gods presence. With what serious humiliation, and hearty prayers did *Nehemiah* begin this dutie? *Cap. 9.* What a number of ablemen did *Iosiah* collect together? *2 King. 23. 2.* And how reverently did they reade in the Scriptures, and speak of the nature of the Covenant? both *Nehemiah* by praying, and *Iosiah* by reading desired in this holy businesse to approve themselves followers of holinesse in the sight of God. And at the last taking in this place, Who was not touched with that feeling prayer made by that <sup>a</sup> man of God; that godly exhortation, which followed from <sup>b</sup> another; that pithy relation by that <sup>c</sup> man of name; that soule-affecting Thankesgiving, wherewith a godly <sup>d</sup> Doctor closed the day? And that no lesse Piety, and love of God might appeare in you, after you resolved upon the worke; you desired that the Ordinance might be sanctified to you by the Word of God and Prayer; you moved me to this imployment, and got it ordered accordingly: and now I doubt not, but in the action you will doe it with such reverence of Gods Majestie, such awfullnesse of heart, that in lifting up your hands to the most high God, he may be pleased to

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<sup>a</sup> Mr. White.

<sup>b</sup> Mr. Ny.

<sup>c</sup> Mr. Hinderson.

<sup>d</sup> Dr. Gouge.

accept the sacrifice, and make it comfortable. Thus to the manner.

2. To the matter.

For the matter; that it be lawfully warranted by the Word of God. To examine these particularly in all and severall parts thereof, were the worke of a Volume, not of one Sermon; that will be done by others: but to doe something, and what we may for this time; it is not difficult to parallel from Scripture this Covenant in all the parts of it. The lawfulness of Covenanting, I suppose not questionable, as a furtherance and helpe to a spirituall progresse; we finde it oft used: The New Testament affords but rare instances, the Church then in its infancie having little occasion, and as little need of such combining: Fastings and dayes of Prayer, which are of the same nature, we finde often; and the Angel *Rev.* 10. 5, 6. lift up his hand, (a covenanting gesture) and swore, by him that liveth, (a covenanting act;) but the Old Testament is full. Take then this as granted, and come to the particular materials, and in every part, for every Article, we can finde an instance. The Articles in this Covenant are fixe: the Preamble sets forth, 1. The Occasion; their aime at Gods glory, their enemies aime at their ruine. 2. The Patterne; the commendable practice of those Kingdomes, and the example of Churches in all Ages. The close containeth their resolution against all impediments that may either stop the taking, or disable the keeping of this league, their owne sinnes. The body of the Covenant containes the Articles; the lawfulness of which seemes thus to be warranted.

The first is the reformation of the false, and the preservation.

preservation of the true worship of God, and the uniting of all the Kingdoms in that truth thus Reformed. Such a Covenant tooke *Afa* and his people in his time, *2 Chron. 15. 8, 9.*

First, For the Reformation of Religion decayed, he purged away all the drosse, and renewed all defects. He repaired the Altar of the Lord, the maine part of their Ceremoniall Covenant.

Secondly, For the uniting of the Kingdoms in the embracing of this truth: *Afa* gathered all *Judah* and *Benjamin*, this was his own people, the Subjects of one Kingdom; and with them the strangers, that is, the inhabitants of *Ephraim*, *Manasseh*, and *Simeon*, these were the people of another Land. So here are the persons Covenanting, the matter Covenanted to. The Persons, the Subjects, two severall Kingdoms; the matter, Reformation, and to seeke the God of their fathers; to this they all sweare, like as the inhabitants of *England*, *Scotland*, and *Ireland*, meet all in one dutie, even a Covenant, and that to one end, to seeke, and serve God in the puritie of his wayes, after the puritie of his will; to this, as *Afa* and his people, we sweare.

The second is the extirpation of idolatry and wickednesse, and all things contrary to truth, not according to godlinesse, the proper and perpetuall matter of all Covenants. So did *Afa*, so did *Ioash*, so did *Iosiah*, so did *Nehemiah*.

2.

First, *Afa* tooke away all abominations, he was impartiall, sparing neither sin, place, nor person: Not sin, He removed all abominations; not place, from all places, townes of his Inheritance and of his Conquest; not person, he deposed his Mother, or rather Grandmother from her State for her idolatry. *2 Chron. 15.*

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Secondly,

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Secondly, *Iosh*, or his Covenanters, indeed the people of the land, (for such usually are most zealous) they ruined the altars, house and all. They broke down all the monuments of idolatry, all to peeces, thoroughly, to some purpose. Priest and all, they slew *Matthan* Priest of *Baal* with the sword.

Thirdly, *Iosiah* purged the whole kingdom, *2 King.* 23. and *Nehemiah* with zeale extirpated the strange wives. Here is a Covenant, that rooted out Idolatry, Popery, the Baalistical Prelate *Matthan*; and all his Prelatical faction the *Chemarims*, *2 King.* 23. 5. and all this, for this end, that the Lord might be one, and his name one.

3. The third is, the preservation of the Liberties of the Kingdome and the King, for matters meerely civill: such was that Covenant that *Iehoiada* established, after their ingagements for spirituals to God. He made a Covenant between the King and people, that he should preserve their Liberties, they His Authority, and both each other mutually.

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4. The fourth for the Discovery, and punishment of Malignants that increase or continue our division. Without a Covenant such a discovery did *Mordecai* make of *Bigth* and *Tereph*, the Kings Eunuchs, *Esth.* 2. 21, 22. Such a discovery made the Jews of *Sanballat*, and his fellows to *Nehemiah*, *Chap.* 4. 12. *Iosiah* was not without his informers, *2 King.* 23. 17. but with a Covenant was the punishment of such varlets settled. Whosoever would not seeke the Lord God of their fathers should be slaine without sparing, be he whom he would be, small or great, man or woman, *2 Chron.* 15. 13. For why should not every one value the publique above the private, the common good before his own?

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The fifth; The preservation of the union, and of the pacification betweene the two Kingdoms. This is the matter of all civill leagues, such a league made *Isaac* with *Abimelech*, *Iacob* with *Laban*, *David* with *Hiram*, &c. But chiefly such a pacification doth God promise to make betweene *Israel* and *Judah*, *Ezek.* 37. 26. They should both live under one King, *vers.* 24. so doe the English and Scots: And both dwell in one Land, *vers.* 25. so doe the English and Scots: They shall have the same Ministry, and Religion; so labour doe the English and Scots: and A Pacification will God make between them, and that by Covenant, and such a Covenant as should never be forgotten or broken, such a thing are we doing now, and then Gods Sanctuary shall be placed among us, the Sanctuary of His presence, service, protection, which is our expectation and our hope.

6.

Lastly, The firme adhering to this Covenant, and continuance in the same notwithstanding all opposition, contradiction, dissuasion to the contrary whatsoever. All the people stood to the Covenant, *2 King.* 23. 4. This was *Iosiah* his care not onely for himselfe, but for his people; He made all that were found in *Judah* and *Benjamin* to stand to it, so all his dayes they turned not back from the Lord God of their fathers, *2 Chron.* 34. 32, 33. This is the Covenant, and this is a generall view of the generall matter; This is according to the ayme of those that made it, take it, sweare to it; Who but an Atheist can refuse the first; who but a Papist the second; who but an oppressour, or a rebell, the third; who but the guiltie, the fourth; who but men of fortune, desperate Cavaliers, the fifth; who but light and emptie men, unstable as water, the sixth? In a word, the dutie is such, that God hath ordained;

dained; the matter is such, as God approveth; the taking such, as God observeth; and the consequences such, as God hath promised, and in them stands my third Caution, to which I now come.

3. To the Consequences.

For the Consequences, and issues that doe or must follow upon the taking, be also Cautelous; Take heed therefore that after this heart-ingagement to God, none start backe like a broken bow; See that you neither,

1. Falsifie the oath. 2. Profane the oath.

1. Doe not falsifie the oath, making the actions of the outward man, contrary to this action of the heart. An oath is one of the two immutable things wherein it is impossible that should lye, not fitting, that man should. The peoples forementioned example teaches constancy, they stood to it, the Covenants ordinary Epithet [Everlasting] implies continuance: Neither can God, or should man play the children, say, and unsay; All our Covenants in Him should be yea, not yea, and nay. If we prove loose, we prove false, and lye unto God that made us. Take heed to your Covenant, *Iosh. 24. 27.* This stone, these wals, these pillars, these seats shall witnesse against you, that you denyed him: to falsifie the ingagement is to deny our God; His power, his revenging justice, his word, his presence, and the like; If you wilfully falsifie this oath wherewith you are bound, as much as in you lies, you make God any thing but a God. Keep truth and fidelitie for ever.

2. Doe not prophane it, by a slight esteeme, by an irreverent taking, by an unholy life.

First, By a slight esteeme, as a matter of no moment. Can that be a trifle, which is the fruit of the judicious

judicious Consultations of the Agents of both Kingdoms, as the onely means to perpetuate the Union? Can that be a trifle, which was produced by such, who had meerely the glory of God before their eyes as conducing much thereto? Can that be a trifle which is published as the maine and sole preventive of all the bloody plots of Gods enemies against the truth? Can that be a trifle, which is now cleaved to as a means more effectuell, and a degree above Supplications, Remonstrances, Protestations, to preserve our selves and our Religion? All this and more the preamble speaks.

Secondly, By irreverent taking. It was resolved on after mature deliberation; It is a lifting up of the hand to the most high God, and a swearing by his name, and Gods name must not be taken in vaine, such will not God hold guiltlesse. But of this before.

Thirdly, By an unholy life. Such a thing would marre all we have done; though defiled with former sins, yet now sin no more: Our Covenant forbids it; our state now stands thus; either by our sins we shall make a breach into our Covenant, or by our Covenant make a breach from our sins, In the close of the Covenant we resolve on the endeavour, that this Covenant may have its desired fruit; We desire to be humbled for our own sins, the lands sins, under-valuing the Gospel, neglecting the power, and puritie of it, no endeavour to receive Christ into our hearts, no care to walke worthy of him in our lives, such and the like sins a godly Covenant must shun lest he prophane it. Let us then prize it as an effectuell meanes of good, take it with a reverent feare of God, ho-

nour it in holinesse of life for ever. Let us both verifie it, and sanctifie it by continuing to stand in it, by endeavouring to live by it to Gods glory, that this taken Covenant may be for the name, the honour, the praise of the great Jehovah for ever.

These are the Cautions.

2. *Hortatory.*

These Cautions being observed ; Come all, and let us enter into an everlasting Covenant with the Lord ; come on, and let us ingage our hearts unto our God : We have a propensitie to keepe off ; Let a Covenant keepe us close : Our hearts would be wandering ; Let a Covenant bind them. Will you trust yourselves without a tye ? Do you know your selves ? Come to this worke, with a heart, with a heart lifted up, as well as a hand, as high as a hand ; Let us lift up our hearts to our hands ; Let the ardency of our affection raise up our spirit to meet the Lord, to whom we adjoyne our selves for ever ; To you I cry, to whom the order speaks, to every of you I call, come ingage your hearts.

1.

First, Nobles, both greater and lesser, thinke not the Dutie below you, too meane for you, there is but one way to heaven for all, scorne not to joyne with inferiours in this worke, in Christ there is neither male nor female, no respect of persons. The same way that the soule of the poorest is refreshed, is the soule of the richest, poore men pray, and Princes must pray ; common men humble their souls, and repent, and crowned Kings must doe so too. The people of God, they walke aright, and all men, great and small

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Lam. 3. 41.

small, must follow them alike: The eye of every ordinary man must be towards the Lord. So as the tribes of Israel are, and the same way must Tyre and Sidon looke, though they be very wise, *Zech. 9. 1, 2.* No largeness of parts, Greatness of place, eminency in Gifts, of Wisdome, learning, wit, not amplitude of Rule, nor any high thoughts can exempt, but he must subject himselfe to the condition and courses of the lowest sort, heaven regards not the goodlinesse of the person, looks not as man looks, for God regards the heart. עין אדם

Secondly, Souldiers, for you also are ingagers, this say, you have a noble patterne; But I hope I may say, you outwrite your Copy. They came to *Iohn Baptist*, *Luk. 3. 14.* and to the place, where he baptized; you come to the presence of God, and the place, where the heart is to be ingaged; They came to be directed what to doe, you to doe, what you have been directed; Ride you on prosperously in this righteous truth, it lyes mainly upon you to be holy, yea more then upon others, your adventures are more hazardous, your dangers more probable; yea, your deaths perhaps more neere. Therefore,

First, You must remove from you wickednesse, and wicked men. Wickednesse from your hearts, wicked men from your Armies; Let both your persons be holy, and your companies holy. God himselfe commands the former, the Prophet from God the latter. When the host marcheth forth, then, & then chiefly, thou shalt keep thee from every evil thing, *Deut. 23. 9.* When *Judahs* King marched out, assisted with Israelitish Auxiliaries, which were idolaters; Let not (saith the Prophet) the men of Israel goe with thee, for

God is not with Israel; If thou doe, thou shalt not prosper, *2 Chron. 25. 7.* If there were no evill sinne in your hearts, no evill man in your hosts, God would be with you, with a shout, even the Lord with the found of a trumpet.

2. And secondly, your successe depends on Gods presence. When thou seest multitudes of armies incircling thee, feare not, for God is with thee, and God is with thee to save thee; He walkes with thee to fight for thee, and to prosper thee, *Deut. 20. 1. 4.* We shall be cast backe, yea quite off, if God goe not forth with our armies; Or, in our armies, the word bears either: when God goes not in our armies, rules not in our hearts, lives, conversations, by holinesse; then he goes not forth with our armies by victory and successe.

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Psal. 60. 10.

3. The want of godly agents, to manage a godly cause, a great lamentation. Help Lord, save o God, for the godly faile, and the faithfull cease from among men: were there any such in being, they would beare rule with God, and be faithfull for the Saints, their persons and prayers would gain prevalency with God, their endeavours and constancy would shew fidelitie to the Saints, and then in Iudah, our Land, would things goe well: and as once *Ezekiel* of the scarfitie of fit governours to rule; so we of fit men to fight, when corruption and loosenesse hath so possessed the hearts, and lives of our men of warre, that there remains no sanctified, and godly man to make a souldier; This is a lamentation, and shall be for a lamentation.

Ezek. 19. 14.

4. What ground have we to expect good? When the sons of darknesse goe to cast out the prince of darknesse,

nesse, is this possible? Can Satan cast out Satan? It is a satisfactory answer, that we rest in, and stops the mouthes of all not incurably blinded, when we heare of protestations, and promises to maintaine the Protestant Religion, and Laws of the Land; when we see, that the effecting of the one is by the sword of Papists, of the other, by the hand of Delinquents; Except we should thinke, that man can (as God) work happy ends by contrary meanes. For we say, How can Satan cast out Satan? So to ourselves, tis not very likely, that, if Satan keepe the hold he hath of our soules, you should dispossesse him of that strong hold he hath of our land. But you know so much, and therefore by ingaging your heart this day to God, you first endeavour to expell Satan out of your owne consciences; and then shall you see cleerely to drive him from our Kingdome.

You of our brethren of *Scotland*, come you, and enter into this sure Covenant; Lay the foundation of such an eternall League and Peace, that the Sun shall never see broken: All your Countrymen, your Kingdome are not here; let your forwardnesse to this worke, tell us, what they would doe, if they were: Some having nothing else to say, yet cannot withhold to question whether the *Scots* will enter into it or no? as the question is without any ground, so shall it be without any other answer for the present, then this; all of that Nation in Towne have beene ready to this great worke. Can you instance in any that have beene backward to sweare unto the Lord? If in none, then put away prejudicate thoughts, and entertaine in their place earnest desires, that this Cove-

Ezek. 37. 15.

nant now by both Kingdomes entred into, may be like *Ezekiels* sticks, which resembled the divided houses of *Iudah* and *Israel*; which the Prophet holding, they became one in his hand: so this Nationall Covenant taken into the hand of Gods mercifull approbation, may this day, this yeere become one, and forever remaine one: so that (as *Israel* and *Iudah* after this Typicall union in two sticks) *England* and *Scotland* after this religious Union in one Covenant, may for ever be one People in this Island of GREAT BRITAIN; and that one King may continue King to them both; and that henceforth they may no more be two Peoples, nor divided into Kingdomes; that our Religion be corrupted no more, as of late; but being cleansed we may be the Lords People, and he may be our God for ever: That *Iesus Christ* may beare rule, and we both may have one Ministry, and enjoy that truth, which *Christ*, when he ascended up on high, gave as a gift to men, during our dayes, and the dayes of our posteritie; we, and our sonnes, and our sonnes sonnes, from this time forth forevermore: That the Lord would plant his Sanctuary among us, and make these two People his dwelling place continually: That this Covenant may be a Covenant of Peace, and a Covenant of Truth, and a Covenant for everlasting; and let all that desire it, daily pray for it, and now expresse it, and with cheerefulnesse of heart, say, *Amen, Amen.*

4.

You, my brethren of the Ministry, your hearts are to be ingaged too, that you also may gaine God by the ingagement: Be not you behinde the very forwardest of the Lords people; you are not an inconsiderable

derable party in this Land. The joy and happineſſe of *Iſrael* was, becauſe of the Levites that waited, *Nehem.* 12. 44. that were diligent in their duties, and diligently attended upon the Lord: I will cauſe the horne of *Iſrael* to flouriſh, ſaith God: By what means? I will give thee, *Ezekiel*, an open mouth, *Cap.* 29. 21. That God may give you a heart to teach knowledge, Come, ingage your hearts as a gift to God: O, ſaith *Moses*, that all the Lords people were Prophets! O, ſay we, that all this Lands people had Prophets, but Prophets of the Lord that might feed them with wiſdome and underſtanding, that they all might know the Lord from the greateſt to the leaſt of them! But ah, Lord God, the Eye of this Kingdome is diſtempered, dimme, and darke; and then how great is this darkeneſſe! our Prophets have prophecied lies, and our Priests have pleaded for *Baal*, and they have rejected the word of the Lord; and what wiſdome is in them? In ſtead of ſtanding for God, they have ſtood againſt him; and in ſtead of being the beſt, they are become the baſeſt: The Prophet that teacheth lies, he is the taile. If God ſhould come, as once, to ſeek for a man, that ſhould ſtand in the gap, and make up the breach; amongſt theſe he would finde the feweſt: in this reſpect our ſtate may be like that, which we finde deſcribed, *Cant.* 6. 4. Chriſt comes to make a perfect deſcription of his Church, and ſo conſequently, a comfortable expreſſion of himſelfe to his Church; and whereas the eyes are the chiefeſt feate of beauty, and therefore likeliſt to be ſtood upon, he begins thus. \* Turne away thine eyes from me, for they have overcome me. By eyes, underſtand

\* I deliver not this as the only, or perhaps as any true ſenſe of this place, neither doe they diſlike me that ſay tis rather pretty, then ſound. Sutable, I am ſure it is, more is the pity: my Authour is *Rabbi Moſes Almoſnenu*, in his Booke called *The hands of Moſes*, the fiſt finger of the left hand: or his ſecond interpretation of this verſe.

stand the Ministry; I come to speake comfortable things to my people, but set away the Ministers out of my sight, for they have overcome my patience, and filled me with fury: now these being removed, the description doth lovingly goe on. Thy haire, thy young professours, are like a flock of Goats; Thy teeth, thy Civill Officers, like a flock of Sheepe; Thy Temples, thy ordinary and common Christians, thus and thus, &c. All right, but the eyes, the eyes I cannot endure. But let none of us provoke this complaint, nor hold off any longer from the Lord that invites. What say you? Are you willing to this ingagement? Will you binde yourselves to the Lord? Let me extend my speech to all, and dispatch the remaines of this Point, and my meaning thus: That you may be encouraged to ingage, consider two things.

First, the seasonablenesse.

Secondly, the successe of such ingagements.

I. First, the Seasonablenesse: There is a time for all purposes, and every word and action is beautifull in his owne time. A publike ingagement is then seasonable,

1. When a Land hath beene full of troubles; God by such troubles prepares a people for him in this dutie. I will cause you to passe under the rod, and so I will bring you into the bond of the Covenant, *Ezek.* 20. 37. And we know, we feele God hath chastised us fore of late; but in them he hath not given us over to death, that by them he might prepare us a people fit for himselfe.

2. When a Land hath beene full of corruptions,  
and

and a shrewd decay hath beene in spiritualls: By a Covenant hath such a people recovered themselves, and regained their God. After the great Apostasie by *Athaliah*, *Iehoiada* renewed their interest by a Covenant. When *Manasses* and his sonne had suffered defection from God, and advanced Idolatry with or above God; *Iosiah* purged all by a Covenant. Our decays are evident, our corruptions destructive; our Covenant therefore seasonable. Come let us ingage our hearts to approach to God.

3. When the enemy begins to fall, and God begins to shine upon his owne; *Asa* returning from a victory, called his Land to a Covenant, *2 Chron. 15*. When *Athaliah* was slaine the League was sworne, by *Ioah* and his Kingdome. Since this motion of a Covenant is come among us, God hath as it were begunne to draw neere; in the siege of *Glocester* raised, in the successe at *Newbery* gained; God is worming out his and our adversaries, which he will doe by little and little, till they be consumed. This Covenant is seasonable.

Secondly, the Successe; Come and see the workes of the Lord, what wonders he hath wrought, when a people hath thus bound themselves to be his.

1. A King injuriously put from his right by an usurping hand, after such a Covenant was re-established, *2 Kings 11. 19*. He sate him downe on the Throne of the Kings.

2. A Land miserably put from its peace, after such a Covenant was re-setled; peace was re-obtained; and that as a fruit of prayer, and so acknowledged, *2 Chron. 15. 15*. *Israel* had sworne, and fought God;

God was found of them; And the Lord gave them rest round about.

3. Religion craftily, and wickedly put from its puritie, after such a Covenant, was reformed; after such a reformation, continued, *2 Chron. 34. 34.* The ingagement being made, All *Iosiahs* dayes they turned not backe from the Lord God of their Fathers.

4. Rebels, and rebellion, basely, and bloodily backed and managed, against the Lord and his wayes; against his people and their practises; after such a Covenant have beene overthrowne, and subdued, *Ezek. 20. 37, 38.* I will bring you into the bond of the Covenant; then I will sever from among you the Rebels; I will chase them from their owne land, and hinder that they shall not enter into the Land of *Israel*. The Lord give this successe concerning *Ireland*, sever out the Rebels there from true Subjects; chase them from their owne Land; and yet keepe them from ever entring into our Land, the Land of the Inheritance of the Lord.

Now these successefull effects of Covenanting well minded,

First, may hint to us a satisfactory reason, in case Peace comes not presently; God hath some more adversaries to overthrow, to worme out; his Sword hath not eaten flesh enough; neither are his Arrowes drunke with blood yet; with the blood of such earthly men, whom he hath appointed to destruction. The hearts of the *Philistims* were so hardned, that they never sought after Peace; for it came of the Lord, to the intent that they might be utterly destroyed: Who knowes, whether our Peace hath beene denied; our

Propositions

Propositions cast out ; our Treaties fruitlesse , for such an end as this ? It was of the Lord, who hath a purpose to destroy more : God layes afflictions on his people, and they continue upon them ; but in the meane space to quiet their spirits, he teacheth them out of his Law, that these troubles must stay onely till a pit be digged for the wicked, *Psal.* 94. 12, 13.

Secondly, may encourage us to goe on ; you have now Armor of Proesse, such Armor, as is not ordinary, armed with a Covenant : Goe, saith the Angel to *Gideon*, in this thy might : Goe (say I, to every one) in this thy might, the strength of this thy Covenant, and the effect will be such as is not ordinary. When the *Philistims* perceived, that the *Israelites* had brought the Arke of the Covenant into the battell, they cried out, Woe unto us, for it hath not beene so heretofore ; Woe unto us, Who shall deliver us out of the hands of these mighty Gods ? *1 Sam.* 4. 7. When your enemies shall perceive, that you come armed with the armour of a Covenant with God, I hope, they stricken with amazement, shall cry, Woe unto us, we were never so opposed before : Woe unto us, Who shall deliver us out of the power of this mighty Prevailer ? If it will thus daunt, take it with you, be strong : againe, I say, Goe in the might thereof, and God shall prosper thee for ever.

### 3. Satisfactory.

According to the condition of the person, such is the nature of the Objection : One out of the malignitie of his spirit cavils against the worke ; another out of tendernesse of Conscience scruples the taking. I shall briefly touch upon one or two, and winde up

all in a few words. The *Queres* I have met with, are such as these: Two Objections, when I was designed to this service, were sent me in writing, which, when thoroughly viewed, I perceived nothing at all to concerne our Case, or Covenant.

*Obiect. 1.*

Whether by any Law Divine, or Humane, may Reformation of Religion be brought in by Armes?

*Answ.*

First, What is this at all to the Covenant, where there is no mention of Armes at all?

Secondly, What is this to our present condition, where reforming by Armes is not at all the question? for if Reformation of Religion be the Case of our affaires; then either the Parliament are they that doe it, or the Cavaliers: not the Cavaliers, for they are on the defensive: witnesse all their Declarations. Not the Parliament, for then the Cavaliers will be found fighters against Religion, and resisters of God.

Thirdly, I answer negatively, it is not. The sword is not the means which God hath ordained to propagate the Gospel: Goe and teach all nations; not, Goe and subdue all nations, is our Masters precept.

*Obiect. 2.*

Whether to sweare to a government that shall be, or to sweare not to dissent from such a future government, be not to sweare upon an implicate faith?

*Answ.*

First, This is nothing to the Covenant, neither can I see upon what ground any should raise such an impertinent Scruple.

Secondly, It is, He that so sweares, sweares upon an implicate faith; for one reason against the Articles of the Prelates was, that they forced us to sweare to the Homilies that shall be set out. But these things are extravagant.

Other

Other Objections by word of mouth have beene propounded, some whereof I will here touch upon.

One would make a stand at the phrase [In our callings,] as if some politicke mystery were therein involved, and would have it changed, [according to our callings, or so farre forth as they extend.] *sol.* There is an identitie in the phrase, an action injoynd to be done in such a place, every corner, as farre as that place extends is that place, and no other. All is one. *Obiect. 1.*

How if the Parliament should hereafter see a convenience in Prelacy for this Kingdom, were not this oath then prejudiciall, either to the Parliaments libertie, or Kingdoms felicity? *Obiect.*

This Objection supposes,

First, That the most wicked antichristian government, may be a lawfull government in point of conscience. *Answer.*

Secondly, That it is possible, that this Prelaticall Government may be convenient for a State or Kingdome. When as

First, They have been burdensome in all ages; What opposites in *England* have they been to our Kings, till their interests were changed?

Secondly, All Reformed Religions in the world have expelled them, as incompatible with Reformation.

Thirdly, They have set three Kingdomes together by the eares, for the least, and worse of causes, which now lye weltring in their own blood, ready to expire.

Fourthly, Experience now shews, there is no inconvenience

convenience in their want; either in *Scotland*, or in *England*.

*Obiect.* But what, if the exorbitancies be purged away, may not I, notwithstanding my oath, admit of a regulated Prelacy?

*Ans.* First, We sweare not against a government, that is not.

Secondly, We sweare against the evils of every Government; and doubtlesse many materials of Prelacy must of necessitie be retained, as absolutely necessary.

Thirdly, Taking away the exorbitancies, the remaining will be a new Government, and no Prelacy.

*Obiect.* For the discovery of all Malignants. All that have been; Whether, if I have a friend, that hath been a Malignant, and is now converted, am I bound to discover him?

*Ans.* This his Malignitie, was either before the Covenant, or since; If before, No. For then this league had no being, and a *non-ens* can have no contrarietie. If since, the discovery must be at the first appearance of Malignitie, whilest he is so.

*Obiect.* What if one make a partie to uphold Prelacy, whilest it stands by Law, must I oppose him, or discover him by vertue of this oath? Doth the oath bind me to oppose legall acts?

*Ans.* 1. *Quer.* Whether there be any particular Law for Prelacy.

2. *Quer.* Whether the making a party be Legall.

3. *Quer.* Whether any thing, the extirpation of which is sworne by an Ordinance of Parliament, can be said to stand by Law.

These

These are some Queres I have met with. I heartily wish that the same tenderneffe of conscience in all things may be seene, which if not, it will hardly be called a scruple of tenderneffe, but a cavill of Maliginitie; What now remaines but onely prayers, that the great God of our judgements and consciences, would so cleare and satisfie our souls in these leagues and bonds, that without reluctancy we may all sweare to God, and having sworne, we may have a care to keepe the oath inviolable, that as once Israel, so all England may rejoyce because of the oath: And God may be established, and his Kingdome settled; That his presence may dwell among men, and his protection among the sonnes of men; That he may be neere in our Covenanting, found in our prayers, and give us rest; and that we being ingaged may live to him, and not to others, henceforth, and for ever.

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F I N I S.

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